

A National Survey of Islamic Psychology Content in Psychology Programs in Pakistan

***Sonia Mairaj Ahmad, PhD,**

Department of Psychology, Faculty of Humanities and Social Sciences (FHSS), University of Central Punjab (UCP)-Lahore, Pakistan

Goolam Hussein Rassool, PhD

Islamic Psychology & Consultant, Centre for Islamic Psychology, Riphah International University, Lahore, Pakistan and Al Balkhi Institute of Islamic Psychology Research, London, UK

and Kalsoom Nawaz

Institute of OMICS & Health Research

This research explores the curriculum of various psychology programs offered in different universities across Pakistan for inclusion of Islamic content in the curriculum. The curriculum management authorities, like Deans, Directors, Head of Psychology Departments and Program Incharges were asked about the inclusion of Islamic studies and guidelines in the psychology courses taught at public and private sector universities in Pakistan. The qualitative analysis is suggesting that out of a sample of 24 universities, only 33% had courses on Islamic psychology and 67% did not offer any course or module on Islamic or Muslim psychology. The findings also include that 29% of the course content is focused on history of Muslim psychology and famous Arab scholars and is offered in undergraduate programs. The implications are first to explore and report existing Islamic content in Psychology programs. Second to promote the significance of inclusion of content related to Islamic psychology, Islamic and religious based therapies and trainings based on Quran and Sunnah in the curriculum. This research is an endeavor to highlight how the curriculum of various university programs are far behind and lacking in recent innovations in religion-based techniques of therapy, treatment and counseling based on Islamic principles.

Keywords: Curriculum, Islamic psychology, Islamic education, Islam, Pakistan, religion

Islam as a religion, since its inception has solely been based on seeking knowledge and acquiring education. One of the first verses taught to the Prophet Muhammad (PBUH) focused on learning, reading and acquiring knowledge.

"Read in the name of thy Lord who created; [He] created the human being from blood clot. Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know." (Qur'an, 96: 1-5)

This divine revelation, in the form of the Noble Quran, has repetitively emphasized on education and dissemination of education, learning the knowledge as revealed to Prophets, as revealed to humans through the teachings and lifestyles of the Prophets and through the history and narration of human errors as recorded and described in the Quran. Islam as a complete path of human development, existence and growth with the sole purpose of Muslim learning and teaching, even when learning other activities in daily living. Education in Islam means to educate Muslim community from primary sources Quran and the Sunnah, which are the first and foremost source of Islamic knowledge (Douglass & Shaikh, 2004). Many verses in Quran and the Hadith of Prophet Muhammad (PBUH) stress on the attainment of knowledge, which

* Correspondence concerning this article should be addressed Dr. Sonia Mairaj Ahmad, Department of Psychology, Faculty of Humanities & Social Sciences (FHSS), University of Central Punjab (UCP)-Lahore, Pakistan Email: soniamairaj@gmail.com , sonia.mairaj@ucp.edu.pk

in itself is based on the instruction and learning paradigm, as *“Can they who know and they who do not know be deemed equal”* (Qur'an, 39:9).

Abu Ad-Dardā' (may Allah be pleased with him) reported: Prophet Muhammad (PBUH) said:

"Whoever follows a path in pursuit of knowledge, Allah will facilitate for him a path to Paradise. Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure at what he does..."

In 1977, the First World Conference on Muslim education laid down the aims of education and in summary emphasized that education for a Muslim is complete submission to Allah, in realizing that this submission to Allah is required at different levels of the individual, community and humanity at large (Saqeb, 2000). Hassan (1989) describes education from the Islamic perspective, as a lifelong process of preparing an individual to actualize his role as the vicegerent (*Khalifah*) of Allah on earth and thereby contribute fully to the reconstruction and development of his society in order to achieve well-being in this world and hereafter.

Curriculum is the building block of education. It develops competencies and abilities along with achievement and accomplishment of goals in specific knowledge. Islamic teaching provides guidelines, appropriateness of content, approaches as equivalent to the characteristics and abilities of the students (Al Quran: Al-Baqarah 2: 185, Al-Hajj 22:78, Al-Ma'idah 5:6) that enable the interpretation of life, coping through its challenges and preparing for the hereafter. Noh and Kasim (2012) described the characteristics of teaching content pedagogical knowledge, which involves integration of at least three main components: the knowledge content, knowledge of teaching strategies and knowledge of understanding and these principles are emphasized in the Islamic perspective of education (Umar & Suddahazai, 2019).

Peter, et al. (2011) used the term *dualism in education*, which reflects two educational system, one is based on traditional Islamic education and the other is the secular education. Traditional Islamic education system emphasizes on theology of Islam and ignores the modern knowledge. Secular education has repeatedly emphasized more on modern knowledge than traditional Islamic Knowledge (Qazi, 2020). Hence, there is a lack of balance in both educational systems. Psychology itself, as a field of scientific inquiry, over the years has been studied away from religious interference and more factually, to be taken as a serious science (Plante, 2008; 2009). The secular approach, drifts a person to trending approaches of the West and further on limits the utilization of guidance from religion whereas traditional Islamic knowledge does not restrict education in any context; instead, it precedes holistic education system in which balance is attained by following the Islamic teachings and pathways set by Quran and Sunnah.

“And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that” (Qur'an, 17:36).

“While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.” (Qur'an, 53:28).

The National Philosophy of Education formulated in 1988 in Malaysia, for example, emphasized on developing the potential of individuals in a holistic and integrated manner. This focused on the spiritual, intellectual, emotional and physical harmony and balance among individuals based on their firm belief in and their devotion to God. In the same context Pakistan

as a country was established for the practice of Islam and its ethical and social values (Hashim, 2006; Hashim & Langgulang, 2008).

The Islamic Republic of Pakistan has 97% Muslims and all Islamic principles have been implemented duly in the constitution and law. The reported literacy rate shows increase for each province per year. As per the Labour Force Survey 2017-18, literacy rate trends show 62.3% (as compared to 60.7% in 2014-15). With this increase in literacy the Higher Education Commission of Pakistan has also reported an increase in university education and enrollment into the faculty of Social Sciences and Humanities has resurfaced with an increase in admissions. The education authorities of Pakistan have included compulsory subjects of Islamiyat, Urdu, Ethics from primary level to undergraduate level. The curriculum of these courses is based on teachings of Quran and Sunnah. On the contrary, other curriculum have been borrowed from the west and is considered as modern education system based on and loaded with secular content. The word *secular* derived from the Latin word *saeculum* meaning *worldly*, in other words, a turning away from the religious and metaphysical control of man (Haque, 2018). However, the derivation of the word *psychology* is from the word *psych* meaning *breath, spirit, soul* and *logia* meaning *study of*, hence a study of soul. In modification by Islamic scholars, the soul part, *nafs*, need to include the spiritual, transcendental, which is person centered approach of human understanding through Divine Revelation. So, the *soulessness of psychology* need to be readjusted and rephrased in the context of religion and the ultimate guidance as revealed by the Creator (Badri, 1979; Rassool, 2021; Zarabozo, 2002).

Psychology is one of the well-renowned fields in Pakistan and as per global standards, over the years, has followed the western content in its curriculum. The scope of psychology has tremendously increased both academically as well as professionally within Pakistan, yet this race to win the western practices has folded the Muslim psychologist heritage of golden Islamic era from the early 9th century to the late 12th century and merely taught as a historic encounter of work by some scholars. However, the same content has now been revived, translated and practically assessed for its reliable content in the form of theory as well as treatment related perspective (Badri, 1979; Hamdan, 2008; Haque, 1997; Haque, et al., 2016; Utz, 2011). These contemporary Muslims struggled in the revival of early Muslim scholars' legacies by starting the movement *Islam and Psychology*, which evolved in late 1970s. This era highlighted those Muslim psychologists had grown their awareness and skills in academic literature specifically (Badri, 1979), and it contributed in developing insight into the relationship between Islam and psychology. Badri (1979) put the criticism on Western psychology in the light of Islamic perspective and argued that there is a need to filter the Western psychology with respect to Islamic perspective on the ground of cross-cultural invalidation and conflicts.

Haque (2018) observed that western Psychology is compatible with Islamic worldview in comparison to other religions such as Jews, Christians are following their religion and are not secular by their outlook. It is an irony that while the West is bringing back religion in their social sciences, we are neglecting religion in the name of objectivity and evidence-based practice. For many Muslims, Islamic thought, legacy, and heritage has become an ancient phenomenon that they feel is neither needed nor relevant to contemporary life. It is a secular delusion that Muslims have adopted over the years, because the truth and knowledge-based facts have been neglected and not included in curriculum to study over. In many Muslim countries the indigenous aspect in Clinical and Counseling Psychology has been acculturated by the orientalist approach as well such values have been internalized that are in actuality alien to both the culture and tradition of Islam (Rassool, 2021).

Skinner (2019) discussed that Muslims experience dissonance while studying psychology and other disciplines because of the western traditions included in the content, such as examples, case studies and experiential context of elaboration of theories. Skinner (2019) while citing Badri's work stated that Muslims are swallowing western anthologies of the psychological sciences. Islamic classical traditional corpus is a comprehensive and explanatory power that is non-toxic alternative tool to use for Muslim psychologists. Hence, an emphasis has been made to practice the *Islamization of Knowledge* approach, in a way to add, modify, filter and improve the content of knowledge in order to align it to the Islamic values, tenets and Tawhidic paradigm of learning (rooted in the unicity & sovereignty of God). In this context, knowledge needs to be diverse, including both the original theoretical frameworks, evolution of thought in various eras as well as cultures and then to acculturate it to the values and moral standards pertaining to Tawhidic principles set as standards through Quran and Sunnah (Chappell, et al., 2020).

Contemporary Muslim psychologists have started to nourish the roots of Muslim philosophy and more than 40 years of publications and debates point towards the evolving movement of Islam and Psychology (Haque, 2004). They have modified western philosophy with an Islamic perspective, such as, cognitive behavior therapy in the light of Islam (Quadri, 2004); treating medically ill patients through religious cognitive behavior therapy (Pearce et al., 2015); using an indigenous method to check the efficacy of Surah Rehman (Quranic text) to treat depression (Rafique, et al., 2019). In recent years we see the application of Islamically integrated approaches, like a systemic Quranic theory of personality (Abu-Raiya, 2012); to the 9th century work by Abu Zayd al-Balkhi's cognitive therapeutic approach for obsessional disorders (Awaad & Ali, 2015) and phobia (Awaad & Ali, 2016); the Islamic Psychology basic research framework (SALAAM) and its appraisal by Kaplick et al., (2019). Advancements and evidence-based works through the Islamic integrated psychotherapies (Al-Karam, 2018); indigenous healing methods (Haque & Keshavarzi, 2013); well-structured and training-based program for Traditional Islamically Integrated Psychotherapy (TIIP; Keshavarzi, et al., 2020); theory and practice of Islamic counseling (Rasool, 2016) and schema-focused therapy in Islamic perspective (Khalily, 2012). These are some of the recent works that suggest how much work has been done to develop and practice Islamic methods for therapy and treatment for various mental health issues; which must be made known to the future psychologists.

The rationale has been made in the support of existing literature that the established teachings of Quran and Sunnah are being used successfully in understanding and treating psychological phenomena, in improving lifestyle of Muslims, in re-aligning life goals and visions for a more productive, positive aspect to living and working and in the very quintessential phenomenon in psychology. Therefore, the present study was taken up as an endeavor to find out the existing state of the curriculum content of psychology programs across Pakistan. To verify the content as inclusive of Islamic studies, Islamic history, scholars and their contributions to theory and practice and finally to validate whether modern therapeutic and practical evidence-based approaches have been included in the content of the curriculum, whether it is updated and further on the opinion of the policy makers and academicians responsible for future inclusion and modification of curriculum in higher education programs and skills-based certifications and degrees. For this specific research, an effort has been made to reach out to field specialists and Subject Matter Experts (SMEs) rather than only content of curricula to explore the practices that are evident in their teaching approaches. This method was chosen so that a more realistic, qualitative and experiential information sample can be directly taken from the faculty leading these universities towards future of psychology in Pakistan. Based on these, the research question evolved around inclusion of Islamic content in

ISLAMIC PSYCHOLOGY CONTENT

curriculum, at what level of university education, specific topics taught, what methods of teaching were in practice and whether there was readiness to inculcate Islamic content in curriculum by SMEs and what difficulties and issues are faced by them in modifying curriculum.

Method

Participants

Survey method was used to collect the data from deans, directors, heads of Psychology departments or program incharges and Subject Matter Experts (SMEs) of both government and private educational institutes of Pakistan. All private and government universities of Pakistan who have psychology departments and offering undergraduate and postgraduate programs in Psychology were included in the sample. The list of universities came to almost 51 government and private educational institutes of Pakistan and these were reached out for data collection. The checklist had been sent to these government and private educational institutes of Pakistan. Only 24 responded professionals to the survey. These 24 participants are designated at senior positions within the academia, and over the years have contributed to curriculum development and/or revision at their respective institutes or universities for the subject of psychology.

Measure

A semi-structured checklist had been generated according to literature and cultural context. It has 11 questions, covering the course name, semester number of offered course, course duration, credit hours, faculty teaching a particular course, course content and views about the implementation of Islamic Psychology in undergraduate and postgraduate programs. To develop the checklist, information was collected regarding course contents for Islamic psychology, Muslim Psychology, Islamic content in history courses of psychology and history, contributions or biographies of Islamic scholars. Questions were formulated to align with the information easily available from the course content of universities as well as HEC approved curriculum content for the same.

Procedure

The study was initiated in two phases, the first phase focused on searching and listing down all those universities that have psychology departments and are actively offering programmes at undergraduate (BA, BS, M.A. M.Sc.); Postgraduate (MS, M.Phil., PhD); Diploma in Psychology (Advanced Diploma in Clinical Psychology, Post Magistral Diploma (PMD) or Diploma in Substance Abuse and any other certified programs for specific skill sets and proficiency in the practice of psychology. In the first phase, verification of programs was done through the University listing from the Higher Education Commission (HEC) Pakistan's portal and then from the official websites of the universities and the program contents and schemes of studies uploaded. After this listing was completed, the resource persons, SMEs, and academicians were identified and their contact information such as an official telephone number and email was registered. After this phase, consent was sought from them and finally the checklist was either emailed or whatsapped, in the form of a google form link, for data collection. A total of 40 emails were duly sent for data collection.

The list of universities came to almost 51 government and private educational institutes of Pakistan and these were reached out for data collection. The checklist had been sent to these government and private educational institutes of Pakistan. From the emails generated; the response rate was rather low and the same contacts were then contacted via snowball sampling

technique through the contacts that responded, or were connected in different psychology WhatsApp groups for education, research or practice purposes. Eventually a response of 24 was generated and this data was tabulated and assessed for analyses and interpretations.

Results

The results of the survey have been significant in the context of understanding of the contents of the curriculum as well as the methodologies utilized for teaching these topics.

Figure 1

Data across Government and Private Universities.

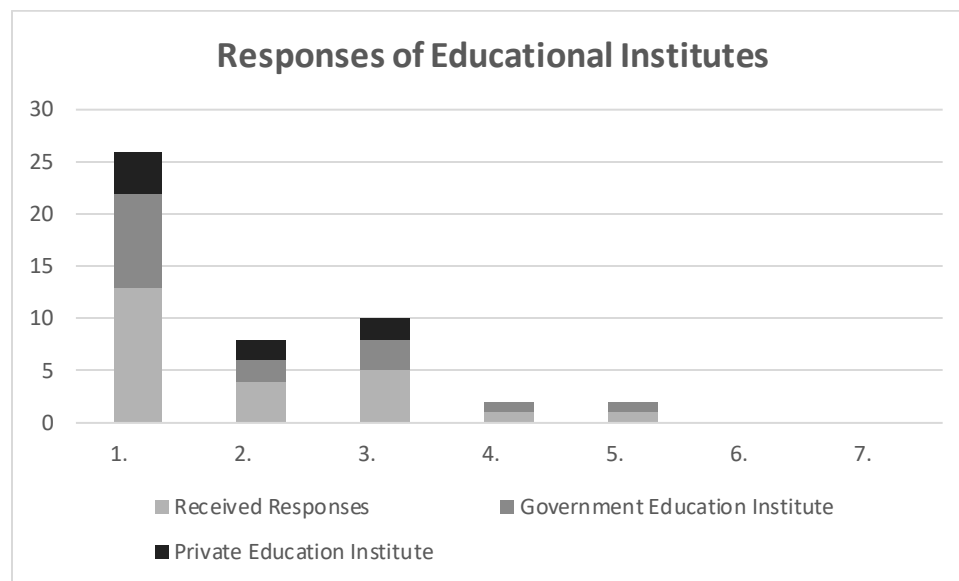


Figure 1 shows the division of the participants according to Private or Government university. This division is important as the vision and mission set by each institute channelizes the educational and academic goals and further on establishment of the content of the curriculum. Although in Pakistan, the Higher Education Commission (HEC) provides a basic curriculum content for undergraduate BS degree, it is more or less modified by the universities at their end to include content or course, based on the university's requirements and availability of a field expert, such as a PhD in a relevant field of study in psychology (forensic, organizational, health, educational or neuroscience specific).

Table 1

Descriptive statistics for responses (N = 24)

| Items | | f | % |
|-------|--|-----------------------------|----|
| Q1 | Educational Institutes offering modules/courses on Islamic or Muslim psychology. | Modules offered = 8 | 33 |
| | | Government Universities = 5 | 21 |
| | | Private Universities = 3 | 13 |
| | | Not offering = 16 | 67 |

ISLAMIC PSYCHOLOGY CONTENT

| | | | |
|------|--|--|----------------------|
| Q1. | Does your psychology program contain modules/course on Islamic or Muslim psychology? | Yes = 8 No = 16 | 33 67 |
| Q2. | If yes, in which program? | Undergraduate = 7 Postgraduate = 1 Not offering = 16 | 29 4 67 |
| Q3. | Which semester of the year is the course delivered? | Undergraduate Semester 1 to 4 = 3 Semester 5 to 8 = 4 Postgraduate Semester 1 = 1 | 13 21 4 |
| Q4. | The delivery of curriculum content was provided in the HEC by? | Permanent Academic Staff = 4 External Lecturer = 4 None = 16 | 16.6 16.6 66.6 |
| Q5. | What are the contents of the curriculum? | Introduction = 2 History of psychology = 4 History of Islamic Scholars = 5 Islamic Model of psychotherapy = 1 Total responses = 20 | 10 20 25 5 |
| Q6. | How many credit hours are spent on each units or modules/contents in a semester? | 1 Credit Hour = 1 3 Credit Hours = 7 None = 16 | 4 29 67 |
| Q7a. | Does your Department provide shared learning on Islamic psychology or Muslim psychology with other departments or disciplines? | Yes = 1 No = 23 | 4 96 |
| Q7b. | If Yes, in which discipline? | No response given | |
| Q8. | Which methods do you use to teach Islamic psychology? | Blended Learning = 3 Lectures = 11 Seminars = 3 Case Study = 2 Web-based material = 3 None = 16 | |
| Q9. | Do you have a dedicated Islamic psychology module? | Yes = 6 No = 18 | 26% 74% |
| Q10. | Which approach do you use to teach through the broader curriculum of Islamic psychology? | No = 16 Lectures = 4 Content & Theory = 2 Discussion = 1 Integrated = 1 Eclectic = 2 | |

| | | |
|--|---|-----|
| Q11. If you have not included Islamic or Muslim psychology in your curriculum, then, when are you planning to implement it in your psychology curriculum. Comment on Muslim Psychology and Islamisation of psychology. | The course is not in scheme of studies and will be difficult to incorporate | 27% |
| | The course is not in scheme of studies and should be included in curriculum | 36% |
| | Already have in curriculum | 37% |

The themes from the responses to the survey questions have been summarized in table.1. It includes the questions asked, thematic analysis of the response and frequency. Table.1 includes the percentages of universities offering Islamic psychology, that is. 33%, out of which 29% is in the undergraduate (BA, BS) level of study. Most of the courses are of 3 credit hours of teaching per week (29%) and are lecture based (46%). The question related to inclusion of the content in the curriculum was responded in two different ways, first that it will be difficult to include (27%) and secondly that it may not be in the scheme of studies but should be incorporated (36%), while 37% already have Islamic psychology included in the curriculum modules.

Discussion

This research is a national survey conducted to determine the curriculum content of undergraduate and postgraduate programs of psychology for Islamic psychology. It validated the details of the modules taught for Islamic psychology or contents related to Muslim contributions to psychology. It asked the total credit hours of teaching the content, the type of teaching methodology that is used, credibility of course instructor. It addressed the dearth in course content regarding why content is not included, how it can be incorporated into the curriculum. The content was confirmed for both theory as well as practical subjects, whether the modern interventions based on Islamic psychology are used in assessment and treatment modules taught. It was also asked if the content was covered through other activities rather than class room lectures, such as seminars, symposiums or discussions.

The data was collected in two phases and findings from the first phase concluded that out of the responding 24 universities, only six were offering Muslim contribution to psychology in its course content. These included one private and 5 government universities. Phase 2 was based on getting firsthand knowledge and information from the Subject Matter Experts (SMEs) through email or through personal contact via WhatsApp and then sharing the official google form of the research questionnaire. This questionnaire was sent to 40 field experts and 24 responses were received and analyzed. The findings showed that 8 educational institutes (Government=5; Private=3) that offer Islamic psychology as an elective course in both undergraduate and postgraduate programs. For the rest of the universities the content offered in undergraduate program is part of the course for history of psychology or schools and perspectives in psychology courses and often contributes to less than a credit hour of teaching.

From the data, we report that 33% respondents stated that the Islamic content is offered in their courses, whereas a majority of 67% do not include Islamic psychology as a course in curriculum. It also suggests that much of the content in the curriculum is global, western and based on theoretical knowledge, that does not have religious or spiritual aspect to its local applicability. It may be taught in classes to incorporate the cultural or local aspect as stated by

ISLAMIC PSYCHOLOGY CONTENT

respondents, but it is not an approved part of the curriculum or made mandatory to be taught by the teacher; rather it based on the choice of the teacher to include or omit.

Qualitative analysis revealed the following content of the curriculum for Islamic psychology; *introduction and importance of Muslim / Islamic psychology, Muslim psychologists, history of Islamic scholars till 13th century (of Muslim golden era), contribution in psychology, nature and dimensions of human functioning, Muslim approach to mental health and psychotherapy.*

Data also included the approach used for teaching for broader curriculum of Islamic psychology. Majority of respondents used lectures, content method and discussions while others used an *integrated and eclectic approach*. The eclectic approach included theological and comparative approaches to content coverage.

In general, 36% responses came to be positive for inclusion of Islamic psychology in all programmes of psychology. The responses suggest that it will enforce Islamic cultural values in curriculum that are lost since the 13 century. The concept of Islamophobia was also highlighted and condemned and it was reported that inclusion of Islamic content will bring back a positive image of Muslims and Islam, locally as well as globally.

Responses also suggested difficulty in incorporating changes in the curriculum because of confusion regarding differences in religious approaches (27%). The standard curricula are not made available for Islamic Psychology as a sample, neither completely endorsed by education authorities. However, in few cases the curriculum is in the process of expanding the scope of Islamic psychology in the diploma of clinical psychology; yet that is a struggle. These departments also want to include Islamic psychology as a compulsory course in all of their programmes of psychology. It is extensive process as a subject matter expert for Islamic psychology is required on board in the university curriculum reviewing committees, as well as for the authorizing bodies, such as the Higher Education Commission in Pakistan. That way each level of curriculum development, assessment and evaluation incorporates the required content and implications. The universities that are successfully running a program of Islamic psychology have field specialists onboard locally as well as internationally. This also signifies the importance of trainings and workshops for re-educating the faculty for Islamic perspectives in psychology for the various courses that they teach, as well as training them for curriculum development in the light of Quran and Sunnah.

Comparisons have been reported between western and Islamic curriculum, where the western curriculum focuses more on human reasoning, unobstructed freedom of expression and reluctance to accept the spiritual domain. The Islamic perspective in education brings about a holistic aspect of man into study including the spiritual domain. Education-based on the Islamic perspective molds Islamic values for better character strengths and competencies, such as integrity, kindness, gratitude, forgiveness, equity, prudence, self-regulation, spirituality, optimism and leadership (Ahmad, 2009).

An Islamic perspective in the curriculum reflects the contributions of Islam and Muslims to civilization in the context of the field being studied, such as Muslim contribution to medicine, physics, law, art and architecture and so on and in the similar manner it needs to be inculcated into teaching psychology and the evolution of Islamic perspectives in Psychology. A newly integrated Islamic curriculum and subject matter for psychology programs, reconnect the learners to the roots of assessment, treatment and therapy, focusing on the perception of knowledge and value system in accordance with the Revealed knowledge by Allah. This furthers Islamic identity and solidarity for the nation. It is for the need of the young generations to be instilled with pure Islamic values and beliefs from the beginning in a very

comprehensive, critical and creative manner by using newly revised integrated and dynamic approaches to education (Yasin, et al., 2013).

Constructing an academic life applies to professional life. The application of psychology with an Islamic perspective will play a more vital role than other disciplines, its orbit is human being's behavior, cognitive attitude, performance, and mental functioning. The upcoming generations are immune to the negatively connoted words like terrorism, jihad, Islamophobia and somewhere lack the insight into the evolution of these words and the context in which these started to trend into the vocabulary. Only through properly constructed, dynamic education system can these stereotypic notions, pronouncing a negative bias of Islam, be rectified. It is interesting to note that lack of education of the Revealed text of Quran brings about ill-formed notions for equality and diversity issues rather than the biased reported issues of Muslim feminism, Islamofascism and the dilemma of hesitance from the practicing Muslim to express an opinion of equality and justice. For example, when we study social psychology and gender related studies then Quran makes a paradigm shift towards ethics and morality centered world view rather than a gender based world view (Ahmad, 2019); this needs to be included in curricula to make it more informative and insightful in the context of equality & diversity for the students. The superiority among mankind is Allah consciousness, *taqwa* or ethical conduct and behavior rather than gender, wealth, status or physical strength. Similar is the context of teaching human accountability as based on the creative and critical thinking endowed to humans. The gift of reason, freedom of the will or freedom to act; thus, encompassing the concept of *Ubudiyyah*, that is ethical action as a voluntary, responsible and a willful human activity, while being subservient to Allah and excelling for ethical and moral transcendence (Ahmad, 2019). These examples only narrate the significance of having a curriculum based on Islamic knowledge and the only true form of knowledge in the content taught for various psychology courses.

In the same context, the inclusion of Islamic content for organizational psychology can be viewed as how much emphasis is given by the model set by Prophet Muhammad (PBUH) regarding employer-employee relationship as a human resource practice (Javed, 2017); or for motivation and leadership studies (AlSarhi, et al., 2014). Hence having a curriculum that explores the Islamic paradigm and is based on Tawhidic principles will encourage a more rational and positive approach to implementing Islamic practices in professional life and work place adjustment for the future of students.

Such social phenomenon and cultural and social value system of a nation does bring in a lot of gray areas to be studied and corrected upon. However, in the scientific field of psychology, much have been done to offer a more corrected and impactful course, specific to the needs of the society and specific to the beliefs of Muslims, in the form of Islamic psychology.

In this context, an example to narrate here is the definition of psychology as modified and made available in Islamic perspectives. In the view of above mentioned works, what is missing in the curriculum is inclusion of all updated work, readdressing classical works and observations by Islamic scholars, and learning the various paradigms being used in therapy and counseling from the Islamically integrated approaches already successfully cited and recorded as evidence by the professionals, practitioners and academicians, and specifically to add this in curriculum being taught at higher education programs in Pakistan. As Rassool (2021) narrates it that the biggest disappointment (from this) is in the dearth of educational framework and curriculum development in the integration of Islamic ethics in psychology. This leads to

encouraging the development and modification of curriculum to include professional continuing courses in Islamic psychology, psychotherapy and counseling.

Limitations and Suggestions

The questionnaire that has been used in current national survey that is not standardized because of limited investigation in this innovative area of Islamic psychology. There is need to raise the trends to conduct these kinds of investigations in each region and should be compared at broader level to enhance the quality of education that produces the high level of productivity at academic and professional levels in Pakistan. Qualitative analysis for each teacher's method of teaching and personalized experiences as shared in teaching to be explored. Specific interviews could be conducted with faculty on how to incorporate Islamic psychology into teaching. Experiential teaching methods and case study methods as used by practicing psychotherapists and counselors to be evaluated for content included in therapy as well as teaching that for training psychologists. Interviews with subject matter experts on Islamic psychology can be conducted to explore and understand what teaching methodologies, experiences and didactics help to develop interest in this field of study and in training teachers in the field. Higher education governing bodies to access and evaluate courses and curriculum content for not only inclusion but also quality assessment of teaching methodologies and evaluation strategies used for Islamic psychology course.

Conclusion

It is important to unify the educational system by removing the dualism of sacred and secular aspects from education. Curriculum content should be embedded with the Islamic perspective in Pakistan or it can be borrowed from other countries who are followers of Islamic curriculum contents. There is a need to implement psychology according to the Islamic perspective for theory, practice, teaching, research and treatment. As spiritual and religious education makes the field of study enriched and indigenous aspects are core educational techniques that need to be incorporated to higher education. After graduating, the people that the psychology graduates work with or offer treatment and help to are religious and accept religious interventions (Pargament, 2007). Hence, the student needs to be knowledgeable about valid and reliable practices rather than trending, faulty practices. It also addresses aspects of diversity (Plante, 2008).

References

- Awaad, R., & Ali, S. (2015). Obsessional Disorders in al-Balkhi's 9th century treatise: Sustenance of the body and soul. *Journal of Affective Disorders*, 180, 185-189. <https://doi.org/10.1016/j.jad.2015.03.003>
- Al-Karam, C. Y. (2018). Islamic psychology: Towards a 21st century definition and conceptual framework. *Journal of Islamic Ethics*, 2(1-2), 97-109. https://brill.com/view/journals/jie/2/1-2/article-p97_5.xml
- Awaad, R., & Ali, S. (2016). A modern conceptualization of phobia in al-Balkhi's 9th century treatise: Sustenance of the Body and Soul. *Journal of Anxiety Disorders*, 37, 89-93. <https://www.sciencedirect.com/science/article/pii/S0887618515300347>
- AlSarhi, N. Z., Salleh, L. M., Mohamed, Z. A., & Amini, A. A. (2014). The West and Islam perspective of leadership. *International Affairs & Global Strategy*, 18(0), 42. <https://core.ac.uk/download/pdf/234670561.pdf>
- Khalily, M. T. (2012). Schema perpetuation and schema healing: A case vignette for schema focused therapy in Islamic perspective. *Islamic Studies*, 327-336. <https://www.jstor.org/stable/pdf/43049914.pdf>

- Keshavarzi, H., & Haque, A. (2013). Outlining a psychotherapy model for enhancing Muslim mental health within an Islamic context. *International Journal for the Psychology of Religion*, 23(3), 230-249. <https://doi.org/10.1080/10508619.2012.712000>
- Keshavarzi, H., Khan, F., Ali, B., & Awaad, R. (Eds.). (2020). *Applying Islamic principles to clinical mental health care: Introducing traditional Islamically integrated psychotherapy*. Routledge.
- Kaplick, P. M., Chaudhary, Y., Hasan, A., Yusuf, A., & Keshavarzi, H. (2019). An interdisciplinary framework for Islamic cognitive theories. *Zygon*, 54(1), 66-85. <https://onlinelibrary.wiley.com/doi/pdf/10.1111/zygo.12500>
- Abu-Raiya, H. (2012). Towards a systematic Qura'nic theory of personality. *Mental Health, Religion & Culture*, 15(3), 217-233. <https://www.tandfonline.com/doi/pdf/10.1080/13674676.2011.640622>
- Ahmad, A. (2019). *Gender, law and society in Islam*. Islamabad, Pakistan: IPS Press.
- Ahmed, S. (2009). Religiosity and presence of character strengths in American Muslim youth. *Journal of Muslim Mental Health*, 4(2), 104-123. <https://doi.org/10.1080/15564900903245642>
- Badri, M. (1979). *The dilemma of Muslim psychologists*. London: MWH London.
- Chappell, C., Tomcho, T., & Foels, R. (2020). Psychology of religion courses in the undergraduate curriculum. *Psychology of Religion & Spirituality*, 12(2), 241-246. <https://doi.org/10.1037/rel0000188>
- Douglass, S. L., & Shaikh, M. A. (2004). Defining Islamic education: Differentiation and applications. *Current Issues in Comparative Education*, 7(1), 5-18. <https://files.eric.ed.gov/fulltext/EJ853845.pdf>
- Hamdan, A. (2008). Cognitive restructuring: An Islamic perspective. *Journal of Muslim Mental Health*, 3(1), 99-116. <http://dx.doi.org/10.1080/15564900802035268>
- Haque, A. (2018). Psychology from an Islamic perspective. *Global Psychologies: Mental Health & the Global South*, 137-150. https://link.springer.com/chapter/10.1057/978-1-349-95816-0_8
- Haque, A. (2004). Psychology from Islamic Perspective: contribution of Early Muslim scholars and challenges to contemporary Muslim psychologists. *Journal of Religion & Health*, 43, 355-377. <https://doi.org/10.1007/s10943-004-4302-z>
- Haque, A. (1997). National seminar on Islamization of psychology: Seminar report. *Intellectual Discourse*, 5(1), 88-92. <https://journals.iium.edu.my/intdiscourse/index.php/id/article/download/382/330>
- Haque, A. (2018). *Integration of Psychology & Theology*. Faculty of Theology. Aligarh Muslim University.
- Haque, A., Khan, F., Keshavarzi, H., & Rothman, A. E. (2016). Integrating Islamic traditions in modern psychology: Research trends in last ten years. *Journal of Muslim Mental Health*, 10(1), 75-100. <https://doi.org/10.3998/jmmh.10381607.0010.107>
- Hashim, I. (2006). An integrated concept of Islamic education: a study on Islamic education in Muslim religious secondary schools in Selangor, Malaysia [Unpublished PhD dissertation, University of Abertay Dundee].
- Hashim, C. N. & Langgulang, H. (2008). Islamic religious curriculum in Muslim countries: The experiences Indonesia and Malaysia. *Bulletin of Education & Research*, 30(1), 1-19. <https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=f53ba301abf63152b59c8f785cf5047c8ca2a584>
- Hassan, M. K. (1989). Values education framework based on Islamic concepts and precepts. *Journal Pendidikan Islam*, 2(3), 71-83.
- Noh, M. A. C., & Kasim, A. Y. (2012). Teaching of Islamic doctrine and beliefs in school subject content knowledge and pedagogical considerations. *International Journal of*

- Humanities & Social Science*, 2(11). 258-264.
<https://www.academia.edu/download/82909542/29.pdf>
- Pargament, K. I. (2007). *Spiritually integrated psychotherapy: Understanding and addressing the sacred*. New York: Guilford
- Pearce, M. J., Koenig, H. G., Robins, C. J., Nelson, B., Shaw, S. F., Cohen, H. J., & King, M. B. (2015). Religiously integrated cognitive behavioral therapy: A new method of Treatment for major depression in patients with chronic medical illness. *Psychotherapy*, 52(1), 56-87. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4457450/>
- Peter, C. J., Hamzah, R., & Udin, A. (2011). The impact of dualism in education on sustainable development through TVET. *Journal of Edupress*, 1, 23-28.
- Plante, T. G. (2008). What do the spiritual and religious traditions offer the practicing psychologist? *Pastoral Psychology*, 56, 429–444. <https://doi.org/10.1007/s11089-008-0119-0>
- Plante, T. G. (2009). *Spiritual practices in psychotherapy: Thirteen tools for enhancing psychological health*. Washington, DC: American Psychological Association
- Quadri, A. A. (2004). The Holy Quran & psychotherapy. <http://mhcindia.org/wp-content/uploads/2021/05/The-Holy-Quran-Psychotherapy.pdf>
- Qazi, M. H. (2020). Exploring links between national education and students' militaristic national identity constructions- a case study of Pakistani state schools in Islamabad. *Journal of Curriculum Studies*, 52(4), 516-532. <https://doi.org/10.1080/00220272.2020.1755997>
- Rafique, R., Anjum, A., & Raheem, S. S. (2019). Efficacy of Surah Al-Rehman in managing depression in Muslim women. *Journal of Religion and Health*, 58(2), 516-526. <https://link.springer.com/article/10.1007/s10943-017-0492-z>
- Rassool, G. H. (2016). *Islamic counseling: An introduction to theory and practice*. Hove, East Sussex: Routledge.
- Rassool, G. H. (2021). *Islamic psychology: Human behavior and experience from an Islamic perspective*. Oxon, OX: Routledge Taylor & Francis Group.
- Saqeb, G. N. (2000). Some reflections on Islamization of education since 1977 Makkah conference: Accomplishments, failures and tasks ahead. *Intellectual Discourse*, 8(1), 45-68. <https://journals.iium.edu.my/intdiscourse/index.php/id/article/view/481>
- Skinner, R. (2019). Traditions, paradigms and basic concepts in Islamic psychology. *Journal of Religion and Health*, 58(4), 1087-1094. <https://link.springer.com/article/10.1007/s10943-018-0595-1>
- Umar, M. & Suddahazai, I. K. (2019). *A hermeneutical examination of Islamic Education in light of critical pedagogy*. [Unpublished dissertation BA (Hons) in Islamic Studies], Markfield Institute of Higher Education.
- Utz, A. (2011). *Psychology from the Islamic perspective*. Riyadh: International Islamic Publishing House.
- Yasin, F. B. R., & Jani, M. (2013). Islamic education: The philosophy, aim, and main features. *International Journal of Education & Research*, 1(10), 1-18. <http://ijern.com/journal/October-2013/18.pdf>
- Zarabozo, J. (2002). *Purification of the soul: Process, concept, and means*. Denver, CO: Al-Basheer Company for Publications and Translations.